

American Bible Society

Specimen Verses

BS461
A515



BS461
.A515

1776. CENTENNIAL EXHIBITION. 1876.

SPECIMEN VERSES

FROM VERSIONS IN DIFFERENT

LANGUAGES AND DIALECTS

IN WHICH THE

HOLY SCRIPTURES

HAVE BEEN PRINTED AND CIRCULATED BY THE

AMERICAN BIBLE SOCIETY

AND THE

BRITISH AND FOREIGN BIBLE SOCIETY.



"The Lord gave the Word: great was the company of those that published it."

NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCXVI.

1876.



Library of The Theological Seminary

PRINCETON · NEW JERSEY



**PRESENTED BY
Conway W. Shearer**

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**AND THE
BRITISH & FOREIGN BIBLE SOCIETY,
AT THE CENTENNIAL EXHIBITION.**

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. HEBREW.

כִּי כִה אָהַב אֱלֹהִים אֶת־הָעוֹלָם כִּי־נָתַן אֶת־
 בְּנוֹ הַיְחִידִי לְמַעַן כִּלְדֹבֵאֲמִין בּוֹ לֹא יֵאבֵד׃
 כִּי אִם־חַיִּי עוֹלָם יִהְיֶה לוֹ׃

3. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
 ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα
 πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'
 ἔχη ζωὴν αἰώνιον.

4. GREEK (Modern).

Διότι τόσο ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
 ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ
 νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν,
 ἀλλὰ νὰ ἔχη ζωὴν αἰώνιον.

5. LATIN.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

6. FRENCH.

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

7. SPANISH.

Porque de tal manera amó Dios al mundo, que haya dado á su Hijo unigénito; para que todo aquel que en él creyere, no se pierda, mas tenga vida eterna.

8. CATALAN. (*Eastern Spain.*)

Puix Deu ha amat de tal modo al mon, que ha donat son unigenit Fill, á fi de que tot hom que creu en ell no peresca, ans be tinga la vida eterna.

9. PORTUGUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle cré, não pereça, mas tenha a vida eterna.

10. INDO-PORTUGUESE. (*Colonies in Ceylon, &c.*)

Parqui assi Deos ja ama o mundo, qui elle ja da sua só gerado Filho, qui quemseja lo cré ne elle nada ser perdido senão qui lo acha vida eterno.

JOHN III. 16.

11. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.

(*Waldenses,
N. Italy.*)

12. VAUDOIS.

Perqué Diou ha tant vourgù bén ar mount, qu'a l ha dounà so Fill unic, per que quionqu'è crê en el perissé pâ, mà qu'a l abbia la vita éternella.

13. PIEDMONTESE.

Përché Iddiou a l ha voulsù tantou ben al mound, ch'a l ha dait so Fieul unic, për ch'è chionque a i prësta fede a perissa nen, ma ch'a l abbia la vita eterna.

14. ROMANESE (Oberland). (*Switzerland.*)

Parchei Deus ha teniu il mund aschi car, ca el ha dau siu parsulnaschiu figl, par ca scadin, ca crei en el, vomì buc á perder, mo hagi la vita perpetna.

15. ROMANESE (Enghadine). (*Switzerland.*)

Perche chia Deis ha taunt amâ 'l muond, ch'el ha dat seis unigenit Filg, aciò chia scodün chi craja in el nun giaja à perder, mo haja vita eterna.

16. ROUMAN. (*Danubian Prov.*)

Caci așa a iubit Dumneḃeu lumea, încat a dat pre Fiiul seu cel unul-nascut, ca tot ecl ce crede in el sî nu se pierḃe, ci sî aiba vieḃa eterna.

17. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.

(Highlands of Scotland.)

18. GAELIC.

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

19. IRISH.

Óir is mar ro do grádhú, s' Dia an dómhan, go dtug ré a éinseirín w'heic [féin], ionur síd bé creidear a'n nac raicad ré a múza, acd go mbeic an beca ríotiv, de aise.

20. MANX.

(Isle of Man.)

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbec^e chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

21. BRETON.

(Brittany.)

Rag evel-se eo en deus Doue caret ar bed, ma en deus roed e Vab unik-ganet, evit na vezo ket collet pioubenag a gred ennan, mes ma en devezo ar vuez eternal.

JOHN III. 16.

22. GERMAN.

Also hat Gott die Welt geliebet, daß er seinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

23. DUTCH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren' Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

24. DANISH.

Thi saa haver Gud elsket Verden, at han haver givet sin Søn den eenbaarne, paa det at hver den, som troer paa ham, ikke skal fortabes, men have et evigt Liv.

25. SWEDISH.

Thi så älskade Gud världen, att han utgaf sin enda Søn, på det att hvar och en, som tror på honom, skall icke förgås, utan få ewinnerligt lif.

26. ICELANDIC.

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Søn, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilíft líf.

27. FLEMISH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

28. NEGRO-ENGLISH. (*Surinam.*)

Bikasi na so fasi Gado ben lobbi kondre, va a gi da *wan* Pikien va hem, va dem allamal, dissi briebi na hem, no sa go lasi, ma va dem habi da Liebi vo tehgo.

29. CREOLESE. (*West Indies.*)

Want soo Godt ka hab die Weereid lief, dat hem ka giev sie eenig gebooren Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

30. ALBANIAN (Gheg).

Sepsë Perëndia këkë e dešti botëçë, sã da Bîrin' e vet, vetëm-l'ëminë, për mos me uvdierë gjië-kuš t'i besoyë, por të ketë yetë të pa-söseme.

31. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κάκε ἐ δέσσι πότενε, σὰ κὲ δὰ τὲ πῖρρ' ἐτὶγ τὲ βέτεμινε, κὲ τζῖλι δὸ κὲ τὲ πῆσόγγε ντὲ ἀτ τὲ μὸς χουμπάσε, πὸ τὲ κέτε γέτεν' ἐ πὰ σόσουρε.

32. BASQUE (Labourdin Dialect). (*Pyrhences.*)

Jaincoac ecen hain maite içan du mundua, non eman baitu bere Seme baxharra, amoreagatic norcere sinhesten baitu hura baithan gal ez dadin, bainan çan deçan bethiereco bicia.

33. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

34. SLAVONIC.

Таку бо возлюбѣ Бѣгъ міръ, ѡку и Сѣна своего ѣдинорѡднаго далъ ѣсть, да всѡкъ вѣрѡмай въ Онь, не погѣбнетъ, но ѣмать живѡтъ вѣчный.

35. BOHEMIAN.

Nebo tak Bůh miloval svět, že Syna svého jednorozeného dal, aby každý, kdož věří v něho, nezahynul, ale měl život věčný.

36. BULGARIAN.

Защото Богъ толкозь възлюби свѣтътъ, щото даде Сына своего единороднаго, за да не погыне всякой който вѣрува въ него, но да има животъ вѣченъ.

37. WENDISH (Upper). (*Lusatia.*)

Wschetoj taf je Boh ton Schwjet lubowal, so won swojeho jeniczkeho narodzeneho Syna dal je, so bychu schizy, kiz do njeho wjerja, shubeni nebyli, ale wjeczne ziwjenje mjeli.

38. WENDISH (Lower). (*Lusatia.*)

Wscheto taf jo Bohg ten swet lubowal, az won swozjogo jadenporozjonego synna dal jo, abii schytne do nogo werezje, sgubone nebuli, ale to nimerne ziwjenje meli.

39. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina svojega edinorojenega dal, da kdorkoli veruje va-nj, ne pogine, nego da ima vecno zivljenje.

40. SERVIAN.

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vjечни.

41. CROATIAN.

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vječni.

42. SAMOGITIAN.

Nesa taipo Dievas numilėjo svieta, jog Sunu savo wiengimusi dāwe: idant tiekvienas, kurs ing ji tik, ne prazutu, bet turētu amžina givāta.

43. LITHUANIAN.

Taipu Dievs mylėjo svieta, kad savo wiengimmusi sunu dāwe, jeib wissl i ji tiffi ne prapultu, bet amžina ghwata turrētu.

44. LETTISH.

(Livonia.)

Un tik lohti Deews to pasauli mihlejis, ka winsch savu paschu wennpeedsiumuschu Dehlu irr dewis, ka wisseem teem, kas tizz eefsch winna ne buhs pasustees, bet to muhschigu dshwoochanu dabbuht.

45. POLISH.

Albowiem tak Bóg umilował świat, że Syna swego iednorodzonego dal, aby każdy, kto weń wierzy, nie zginął, ale miał żywot wieczny.

46. FINNISH.

Sillä niin on Jumala maailmaa rakastanut, että hän andoi hänen ainoan Poikansa, että jokainen kuin usfoo hänen päällensä, ei pidä hukuman, mutta ijantaittisen elämän saaman.

47. NORWAY-LAPPONESE (or Quanian).

Dastgo nuft rakkasen ani Ibmel mailme, atte barnes sãn addi, dam aino, amas juokkaš, gutte su ala åssko, lapput, mutto vai agalaš ællem sãn åžuši.

48. LAP.

Jutte nåu etfi Zubmel wáraldeb, atte sodn ulkofwaddi ainarågatum Þardnebs, wai fart tutte, juffo jaffa fo nal, i falka lappot ainat ådtjot efetwen elemeb.

49. (Reval) ESTHONIAN. (Russia.)

Sest nenda on Summal ma-ilma armastanub, et temma omma aino sündinub Þoia on annud, et üfsfi, feš temma sisse ussub, ei þea huffa sama, waid, et igga-
wenne ello temmal þeab ollema.

50. (Dorpat) ESTHONIAN.

Sest nida om Summal seþda ilma armastanu, et temma omma aino sündinu Þoiga om andnu, et tif, fea temma siðse usfwa, huffa ei sa, enge igga-
west ello fawwa.

51. HUNGARIAN.

Mert úgy szereté Isten e' világot, hogy az ő egyetlenség szülött Fiját adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem örök életet vegyen.

52. TURKISH.

زیرا اللہ دنیاوی شویله سودیکه هر اکا ایمان
ایدن هلاک اولمیوب انحق حیات ابدیه یه
مالک اوله دیوکندی ابن وحیدنی اعطا
ایلدی .

53. GRECO-TURKISH.

*Zíra 'Allàx t̄gn̄giaḡh̄ p̄oū kat̄ar̄ sevt̄í
ki, ken̄t̄ī p̄ir̄it̄zik̄ 'Oglounoū ber̄t̄ī, tákī x̄er̄
on̄à̄ ivan̄an̄, z̄á̄ī ò̄l̄maḡia, 'illā ēp̄é̄tī x̄aīat̄ā
mal̄ik̄ ò̄lá̄.*

54. TSCHUWASSIAN. (*S. E. Russia.*)

Сяплà iòràдре Тóра Эдемя, што барзà
ху úвылне пéрь сióрадные, штобы порь
иняннэггянь онà анъ пiódтаръ, а óсрадаръ
iûмюръгi бурназя.

55. AZERBIJAN or TARTAR-TURKISH.

پس كيدن وجميع ملتري شاكرد ايلين
و اولري اب وابن وروح القدس ادينه تعميد
ايلين .

Matt. 28: 19.

60. MALTESE.

Ghaliex Alla hecca hab id dinia illi tâ l'Iben tighu unigenitu, sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

61. ETHIOPIC.

እስጦ፡ ነጦዘ፡ አፍቆር፡ እገዚአብሔር፡
ለዓለጥ፡ እስዘ፡ ወልድ፡ ዋሕድ፡ ወሀቦ፡ ቤዛ፡
ነጦ፡ ነሉ፡ ዘዋዳዎን፡ ቦቱ፡ አይተሐጉል፡
አላ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለጥ፡፡

62. TIGRE.

(*Abyssinia.*)

ነጥዘው፡ ሊተወ፡ እገዚአብሔር፡ ንዓ
ለጥ፡ ክሳብ፡ ከሀቦ፡ ብሕቱ፡ ንከተወለድ፡
ወደ፡ ነይመፍእ፡ ነሉው፡ ዚአዎን፡
ብአኡ፡ ክተኾረ፡ እዋቦር፡ ሕይወተ፡
ዘለዓለጥ፡

63. AMHARIC.

(*Abyssinia.*)

እገዚአብሔር፡ እንደሁ፡ ዓለጦን፡ ወድዋል፡
አንድ፡ ልጅን፡ እስኪለወጥ፡ ድረስ፡፡ በርሱ፡
ዎረደ፡ ሁሉ፡ እንደይመሩ፡ ዋላለጥ፡
ሕይወተ፡ ተሀንላተ፡ ዘንድ፡ እንደ፡፡

64. ARMENIAN (Ancient).

Տի այնպէս սիրեաց Մատուած զաշխարհ՝ մինչև զՈրդին իւր միածին ետ. զի ամենայն որ հաւատայ 'ի նա՝ մի՛կորցէ, այլ ընկալցի զկեանսն յաւիտենականս.

65. ARMENIAN (Modern).

Ինչու որ Մատուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ո՛վ որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ:

66. PERSIAN.

زیرا که خدا آفرد جهان را دوست داشت
 که فرزند یگانهٔ خویش را ارزانی فرمود تا که
 هر کس که بر او ایمان آورد هلاک نشود
 بلکه زنده گانی جاوید یابد

67. KOORDISH.

දුර්ධා ඉෂොන්ද් ජොලුන්
 දොලුන්ගේ ගුණ, දොලුන් ඉෂො
 ගුණ දොලුන්ගේ ඉෂො ගුණ, දො
 ලුන් ඉෂො ගුණ දොලුන්ගේ ඉෂො
 ගුණ දොලුන්ගේ ඉෂො ගුණ,
 දොලුන්ගේ ඉෂො ගුණ දොලුන්
 ගේ ඉෂො ගුණ දොලුන්ගේ ඉෂො
 ගුණ දොලුන්ගේ ඉෂො ගුණ.

68. SANSKRIT.

ईश्वर इत्थं जगददयत यत् स्वमद्वितीयं
 तनयं प्राददात् यतो यः कश्चित् तस्मिन्
 विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः
 प्राप्स्यति ।

69. PALI. (Ceylon, &c.)

ကသ္မာတံသဒ္ဓဟိတံ သဗ္ဗေ အဝိနာသေတွာ
 အနိတိဝိတံလဘိတံ ဒေဝေါ သကေကဋ္ဌာတ
 ပုတ္တံ ဒတ္တာ လောကဝေတ္ထကပေမေဝိ ॥

70. HINDI, or HINDUI.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया
 कि उसने अपना एकलौता पुत्र दिया कि
 जो कोई उसपर बिश्वास करे सो नाश न
 होय परन्तु अनन्त जीवन पावे ।

71. BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমন প্রেম করিলেন, যে আপনার
অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি
প্রত্যেক জন বিনষ্ট না হয়। অনন্ত জীবন পায়।

72. BENGALI (Roman).

Kenaná Iṣhwar jagater prati eman dayá
karilen, je ápanár adwitiya Putrake pradán
karilen; táháte tánhár bishwáskári pratyek
jan naṣṭa ná haiyá ananta paramáyu páibe.

73. GUJERATI. (*Western India.*)

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, કે
તેણે પોતાનો એકાકીજનિત પુત્ર એ સારૂ આપ્યો
કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન
થાએ, પણ અનંત જીવન પામે.

74. PARSİ-GUJERATI.

કેમકે ખોદાએ દુનીઆ પર એવો પીઆર કીધો
કે તેણે પોતાનો એકાકીજનીત બેટો એ
વાસતે આપીઓ કે, જે કોઈ તેના ઉપર
એતકાદલાવે તે હુલાક ન થાએ, પણ હુમેરાંની
જંદગી પામે.

75. MARATHI.

कां तर देवाने जगावर एवढी प्रीति केली
की, त्याने आपला एकुलता पुत्र दिव्हा,
यासाठीं कीं जो कोणी त्यावर विश्वास
ठेवितो त्याचा नाश होऊं नये, तर त्याला
सर्वकालचें जीवन व्हावें.

76. SINDHI. (Western India.)

چا کان تہ خدائ جہان کي اہڙو پيارو رکيو
جو پھنجو هڪڙوئي جڙيل پٽ ڏنائ تہ
جيڪو ڪوتنه تي ويساھ آڻي سو چٽ
نٿي وپتر ههيشه جيئڻ لهي

77. PUNJABI.

ਕਿਉਂਕਿ ਪਰਮੇਸਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਹਾ
ਪਿਆਰ ਕੀਤਾ, ਜੇਉਸ ਨੈ ਆਪਲਾ
ਇਕਲੋਤਾ ਪੁਤ੍ਰ ਦਿੱਤਾ; ਤਾਂ ਜੇਕਰ ਜੋ ਉਸ
ਪ੍ਰਥ ਪਤੀਤ, ਤਿਸ ਦਾ ਨਾਮ ਨਾ ਰੱਖੇ, ਸਗਲਾਂ
ਸਦੀਪਕ ਜੀਉਲ ਪਾਏ ।

78. TAMIL.

தேவன், தம்முடைய ஒரேபேருண் குமாரனை
 விசுவாசிக்கிறவன் எவனோ அவன் கெட
 ஒப்போகாமல் நித்தியச் சீவனை அடையு
 ம்படிக்கு, அவனாத் தந்தருளின, இவ்வள
 வாய் உலகத்திலீ அன்புசான்ற்தார்.

79. TELUGU.

యెందుకంటే దేవుడు లోకము ప్రేమించుట
 యేలాగంటే—ఆయన యందు విశ్వాసముంచే
 ప్రతివాడున్ను నశించక నిత్యజీవము పొందే
 యగు తన జన్మితైక కుమారుని యిచ్చెను.

80. CANARESE.

ంకారందరి అవస్థై విశ్వాసవిడువవేరిల్లరు నాశ
 నవాగదే, నిశ్చ జీవవేసుకై శీమిండువై బగ్య,
 దేవరు బజ్జనా యుట్టిదే కనకై మగవేసుకై
 శీమిండువై యాగే, లీలారవేసుకై అచ్చై బ్రహ్మి వేరాణ
 దను.

81. MALAYALIM.

എന്നതുകൊണ്ടെന്നാൽ, ദൈവം തന്നെ എകജാത
 നായ പുത്രനെ, അവനിൽ വിശ്വസിക്കുന്ന
 വൻ ഒരുത്തനും നശിച്ചുപോകാതെ, നിത്യ
 ജീവൻ ഉണ്ടാകെണ്ടെന്നതിന്നു, തരുവാൻ തക്ക
 വണ്ണം മേത്രയും ലോകത്തെ സ്നേഹിച്ചു.

82. URDU, or HINDUSTANI.

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہے کہ
 اُس نے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی
 اُس پر ایمان لاوے ہلاک نہ ہووے بلکہ
 حیات ابدی پاوے .

83. URDU (Roman).

Kyūnki K̄hudā ne jahān ko aisā piyār kiyā
 hai, ki us ne apnā iklautā Beṭā baḡhshā, tāki
 jo koī us par imān lāwe, halāk na howe balki
 hamesha kī zindagī pāwe.

84. ORISSA. (*Eastern India.*)

ଯେହେତୁ ଚାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ଦର୍ଶାସକାଶୀ ଯେମନ୍ତ
 ନିଶ୍ଚି ନ ହୋଇ ଅନନ୍ତ ପରମାତ୍ମ ପାଇବ ଏଥିପାଇଁ ଇଶ୍ଵର ଜଗତକୁ
 ଏହେ ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅପ୍ତତାତ୍ମ ଫୁଲକୁ ଦେଲେ

85. JAPANESE (Roman).

Sore, Kami no seken wo itsukushimi-tamau
 koto wa, subete kare wo shindzuru mono wa
 horobidzu shite, kagiri naki inochi wo uken
 tame ni, sono hitori umareshi ko wo tamayeru
 hodo nari.

86. JAPANESE (Hiri-Kana).

十六
それ神の世とすくゝみたまふ
を信ぜざるものハあり
びと一人ハかぎりなき愛のうちに居ん
ぬその心はつとみれ一子とす
るやどなる

CHINESE.

87.

*Bridgman and Culbertson
Version.*

蓋神愛世，甚至以其獨生之子賜
之，俾凡信之者，免沉淪而得永生。

88.

Fuhchau Colloquial.

伊其伙都賣沉淪去，是儻得長長生活。
因為神學將欸愛世間，賜獨生其仔，以致大凡信

89.

Mandarin.

天主憐愛世人，甚至將獨生子
賜給他們，叫凡信他的不至滅亡，必得永生。

90. NINGPO (Colloquial). *(China.)*

Ing-we Jing-ming æ-sih shü-kæn-zông tao ka-go din-di, we s-lôh Gyi-zi-go doh-ying ng-ts, s-teh væn-pah siang-sing Gyi cü-kwu feh-we mih-diao, tu hao teh-djôh üong-yün weh-ming.

91. AMOY (Colloquial). *(China.)*

Siông-tè chiong tók-siⁿ ê Kiaⁿ síuⁿ sù sè-kan, hō sìn i ê lāng m̄ sái tīm-lún oē tit-tiòh eng-oah; I thiaⁿ sè-kan ê lāng kàu án-ní.

92. SHANGHAI (Colloquial). *(China.)*

Iung-wæ' Zung juk æ' s'-ka long' kuk niung lau, soong' pæh ye kuk dōk 'yang Nie-'ts, s' fæh kiú sa' niung, siang-sing' ye mæh, fæh mih-t'æh lau, tuk-dzak 'ioong-'yōⁿ wæh la'.

93. SIAMESE.

ท้าวพระองค์เจ้าทรงรักโลกย์, จนถึง
 ประทาน บุตร องค์โตของ พระองค์, เพื่อทุกคนที่ได้เชื่อถือใน บุตร
 นี้, จะมีโลกนิรมิต, แต่จะมีชีวิตอยู่ชั่วนิรันดร.

94. BURMAN.

ထုရားသခင်၏သား
 တော်ကျိန်ကြည်လောသုအပေါင်းထိုသည်ဖျက်စီးခြင်းသို့မရောက်၊
 အစည်ထာဝရအသက်ရှင်ခြင်းကျိရစေခြင်းငှါထုရားသခင်သည်မိမိ
 နှိုတပားထဦးလောသားတော်ကျိန်စွန့်တော်မူသည့်တိုင်အောင်လောကီ
 လားထိုတို့ချစ်သနားတော်မူ၏။

95. KHASI. (Eastern India.)

Naba kumta U Blei u la feit ia ka pyrthei,
katba u la aiti-noh ia la U Khún ia u ba-la-
khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n
'nu'm jot shuh, hinrei u'n ioh ka jingim
b'ymjiukut.

96. TIBETAN.

དགོན་མཚན་གཤིས་ཉིད་ གྱི་སྤྲུལ་གཤིས་
མོ་བྱིན་པ་ཅིམ་དཔེ་ལྡན་གྱི་རྟོན་ལ་བྱམས་
པ་མཚན་པས། དེ་ལོ་དད་པ་ཐམས་ཅད་
ཞིག་པར་མི་གྲུང་གྱི། མཐའ་མེད་པའི་
སྤྲུལ་ཐོབ་པར་བྱེད།

97. KAREN. (Burmah.)

အ ဂု ရ်ဒ် အံ၊ ယှာအဲန်ဟိန်ဝိဝိ တုအဟု
နိုလ်ဟိကွံင်အိဝိဝိ အိန်တက ဝိ. ဒ်.ဝိ ကလဲတ်
ပှာလာအစူ ရ်ကုန်ကုအိဝိ တကလတ်လတ်
နိုန်တဟး ဂိတဂု, ဒီးကနု. ရ်ဘ နိုတ်တုလ်ဟိ
ထူလ်ဟိလ်ဟိ.

98. MALAY.

Kūrna dūmkianlah halnya Allah tūlah mūngasihi orang isi dunia ini, sabingga dikurniakannya Anaknya yang tunggal itu, supaya barang siapa yang pūrchaya akan dia tiada iya akan binasa, mūlainkan mūndapat hidop yang kūkal.

99. MALAY (Low), or SOERABAYAN. (*Batavia.*)

Karna sabagitoe sangat Allah soedah mengasehi isi doenia, sahingga ija soedah membri Anaknja laki-laki jang toenggol, soepaja sasaorang jang pertjaja akan dia, djangan binasa, hanja beroleh kahidoepan kakal.

100. DAJAK. (*Borneo.*)

Krana kalotā kapaham Hatalla djari sinta kalunen, sampei iā djari menenga Anake idjā tonggal, nakara gene-genep olo, idjā pertjaja huang iā, āla binasa, baja mina pabelom awang katatahi.

101. JAVANESE.

၁၂၃၄၅၆၇၈၉၁၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀
 ၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄
 ၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇
 ၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀
 ၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃
 ၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇
 ၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၁၁
 ၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅

102. NIASIAN.

Ando wa lawá'o ira ma'afefu: Ya'ügō-hülō dā sogi O'no Lōwaláni? Ba mañuā'o Ia hōrā ando: Iāmī ande mañuā'o, mē Ia'ódō ande só Ia andó.—*Luke* 22: 70.

103. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

104. NARRINYERI. (*Australia.*)

Lun ellin' Jehovah an pornun an Narrinyeri: pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

105. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapoño ana ki a ia, engari kia whiwhi ai ki te orange tonutanga.

106. NENGONE, or MARE. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

107. LIFU.

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua ko.

108. IAIAN.

Helang ibetengia anyin Khong ka ang mele-dran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

109. ANEITYUM. (*New Hebrides.*)

Is um ucce naiheuc vai iji pece asega o Atua is abrai Inhal o un is eti ache aien, va eri eti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

110. EROMANGA.

Mūve kīmi, mō mumpi ōvun nūriē enyx, ōvun numpūn lō sū, wumbaptisō iranda ra nin eni Itemen, ĩm ra nin eni Netni, ĩm ra nin eni Naviat Tumpora.—*Matt.* 28: 19.

111. FATE.

Leatu ki nrum emeromina nin, tewan kin ki tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai tok mou tok.

112. FIJI.

Ni sa lomani ira vaka ko na Kalou-na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

113. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei, ia na on Lee eseama, la se raksa teu ne lelea ne maa se ia, la iris po ma ke mauri seesgataaga.

114. TONGAN. (*Friendly Islands.*)

He nae ofa behe ae Otua ki mama ni, naa ne foaki hono Alo be taha nae fakatubu, koeuhi ko ia kotoabe e tui kiate ia ke oua naa auha, kae ma'u ae moui taegata.

115. NIEUÉ, or SAVAGE ISLAND.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

116. SAMOAN. (*Navigators Island.*)

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

117. RAROTONGAN. (*Cook's Island.*)

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

118. TAHITIAN. (*Society Islands.*)

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa râ te ora mure ore.

119. EBON. (*Marshall Islands.*)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

120. KUSAIEN. (*Strong's Island.*)

Tu God el lunsel fwalu ou ini, tu el kitamu Mwen siewunu isusla natal, tu met e nu kemwu su lalalfuni k'el elos tiu mise, a mol lalos mapatpat.

121. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

122. PONAPE. (*Ascension Island.*)

Ari Jioua Kot uia ki ta puel aramaj, ap puk on an en maur nan por en tuma, ari aramaj ap mamaur.—*Gen. 2: 7.*

123. HAWAIIAN. (*Sandwich Islands.*)

No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaioio ia ia, aka, e loa ia ia ke ola mau loa.

124. COPTIC. (*Egypt.*)

Παρητ̄ τ̄αρ̄ ἀφ̄τ̄ μελρε πικοςμοσ
 ρωστε περ̄ψυηρῑ ἠμαρ̄ατ̄η̄ ἰτερ̄τ̄η̄η̄
 ρη̄α οτοπυβελ̄ εθλαρ̄τ̄ ε̄ρορ̄ ἰτερ̄
 ψτεατακο̄ ἀλλ̄α ἰτερ̄β̄ῑ ἰορωλη̄
 ἰε̄λερ̄.

125. GALLA. (*South of Abyssinia.*)

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amāne aka henbāne, tshenan feia aka tauffe garra duri.

126. KINIKA.

Nao ossi agomba, hikara uwe ni mana wa Mulungu? aka gomba, muimui munaamba, ni mimi endimi.—*Luke 22: 70.*

JOHN III. 16.

127. SWAHILI. (*E. Coast of Africa.*)

Kwani ndivyo Muungu alivyopenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotee.

128. SECHUANA. (*South Africa.*)

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsècoefi a le esi, gore moñue le moñue eo o rumelañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

129. SESUTO.

Gobane Molimo o ratile lefatsé hakālo, o le neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a sé ke a fèla, a mpe a be le bophélo bo sa feleng.

130. ZULU. (*South Africa.*)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubu, kodwa ba be nobomi obungapeliyo.

131. OTIYEHHERERO. (*South Africa.*)

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalm 2: 7.*

JOHN III. 16.

132. KAFIR. (South Africa.)

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

133. DAMARA. (South Africa.)

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

134. NAMACQUA. (South Africa.)

|| Natigoseb gum Eloba !hüb-eiba gye Inamo, ob gye llëib di lguise !nai hã lgõaba gye ma, llëib !na ra !gomn hoan gã-llõ tite se, χawen nĩ lamõ ũiba ũ-ha se.

135. DUALLA. (West Africa.)

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

136. IBO. (West Africa.)

Ma otuãhan Tsúku hõnru elu'-wana na cnya, ma ya nyére otu òlì Opáraya, ma onye owína kwéreyá, ogagi èfù, ma ga èwete ndu èbigèbì.

137. HAUSSA. (*West Africa.*)

*Don Alla ya so dunia hakkanan ši ya bada
Dansa nafari, en kowa ya yirda daši, ba ši gbata
ba, amma ši yi rai hal abbada.*

138. YORUBA. (*West Africa.*)

Nitori ti Ọlorun fẹ araiye tobẹ ge, ti o fi
Ọmọ bibi rẹ nikanşoşo fun ni pe, ẹnikenì ti o
ba gbà a gbó ki yio segbé, şugbon yio ni lye
ti ko nipekun.

139. ACCRA, or GA. (*West Africa.*)

Şi neke Nyongmo sumo dşe le, ake e ngô e
bi kome, ni a fo le, e ha, koni mofemo, ni heo
e nô yeo le, hie a ka kpata, şi e na nanô wola.

140. TSCHI, or TWI. (*West Africa.*)

Nà senea Onyankōpon do wiase ni, se ode
ne ba a owoo no koro mae, na obiara a ogye
no di no anyera, na wanyã dā ikwã.

141. MANDINGO. (*West Africa.*)

Katuko Alla ye dunya kannu nyinuyama, an
ading wulukiling di, mensating mo-omo men
lata ala, ate tinyala, barri asi balu abadaring
sotto.

142. MENDE. (West Africa.)

Gbāmailē Ngēwo iye lōi lo nī a ndōloi, ta-lo i ngi lōi yakpēi vēni, iye jōni; ta lo nūmui gbi lo ngi hōua lo a tōnya, ē lōhū, kē kūnafo lēvu lo a jō.

143. TEMNE. (West Africa.)

Tsa yo K'uru o por bōtar ara-rū, hā o sōnd Ow'án-k'òh o kōm gbo sōn, káma w'úni ó w'úni, owó lánē-ko, o tsē dínne; kéré káma o sōlo a-nēsam atabána.

144. BENGA. (West Africa.)

Kakana ndi Anyambě a tândâki he, ka mwa vě Mwana 'ju umbâkâ, na wěhěpi a ka kamidě mâ, a nyange, ndi a na eměná ya egombe yěhěpi.

145. GREBO. (West Africa.)

Kâre kre Nyesoa nuna konâ äh nowänena, ä hnyina ä sěyě äh kokâ-yu donh, be nyâ be ä po nâ hanhte, ä neh te wanh, nēma ä mu konâ-se-honhnonh kâ.

146. MPONQWE. (West Africa.)

Kânde Anyambia arōndi ntye yenâ polo, aveni Oḡwanli wě omo, inle; omedu o jivira gore yě, avera, ndo e be dēnga eměnlâ z'egombe zodu.

147. GREENLAND.

Sillarsúb innue Gudib taima assakigei, Ernetue tunniullugo taukkonunga, tamarmik taurusomunga opertut tammarkonnagit, nāksaungitsomigle innursútekarkollugit.

148. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit, Ernetuane tunnilugo, illunatik okpertut tap-somunga, assiokonnagit nungusuitomigle in-nogutekarkovlugit.

149. CREE (Roman). (*British America.*)

Weya Muneto ā ispeéche saketápun uske, ké mākew oo pauko-Koosisana, piko una tapwāto-wayitche numoweya oo ga nissewunatisséty, maka oo ga ayáty kakekā pimatissewin.

150. CREE.

ᐅᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
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151. TINNE.

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JOHN III. 16.

152. MALISEET. (*New Brunswick.*)

Eebüchül Nükskam ědooche-moosajitpün oos-
kĭtkümikw wĕjemelooĕtpün wihwebu Ookwöösül,
wĕlaman 'mseu wĕn tan wĕlämsütük oohükĕk,
skatüp ũksekāhāwe, kānookŭloo ooteĭnp askŭ-
mowsooagŭn.

153. MOHAWK. (*N. Am. Indian.*)

Iken ne Yehovah egh ne s'hakonoronghka
n'ongwe, nene rodewendeghton nene raonhāon
rodewedon rohhāwak, nene onghka kiok teya-
kaweghdaghkon raonhage yaghten a-ongh-
tonde, ok denghnon aontehodiyendane ne eterna
adonhĕta.

154. CHOCTAW. (*N. Am. Indian.*)

Chihowa yvt yaknĭ a ĭ hullo fehna kv̄t, kuna
hosh yumma ĭ yimmikmvt ik illo hosh, amba ai
okchayvt bilia yō pisa hi o, Ushi achvfa illa
holitopa yā auet ima tok.

155. SENECA. (*N. Am. Indian.*)

Neh säh'äh ne' sòh jih' ha nò'oh gwah Na'-
wĕn ni yòh' he'yō ǎn ja deh, Neh No'a wak neh''
sho' kuh sġat ho wi'yǎ yǎh tot gaġ wǎh' ha o'-
gweh da wiġh heh yō ǎn'ja deh'; neh neh, Son'-
dih gwa'nah ot ǎ o wǎ'i wa gwĕn ni yòs, tǎh ǎh'
ta ye'i wah doġh, neh gwaa', nǎ yò'i wa da dyeh'
ǎ ya'go yǎn daġt' ne' yoh heh'o weh.

156. DAKOTA. (*N. Am. Indian.*)

Wakantanka oyate kin cantewicakiya, heon Cinhintku isnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte sni, tuka owihanke wanin wiconi yuhe kta.

157. OJIBWA. (*N. Am. Indian.*)

Gaapij shaüendy sv Kishemanito iu aki, ogion-jimigiuentv iniu baiezhigonijin Oguisvn, aueguen dvsh getebueienimaguen jibvnatizisig, jiaiat dvsh iu kagige bimatiziuin.

158. MUSKOCHEE. (*N. Am. Indian.*)

Hesaketvmese ekvny vnokece mahet omekv, Eppuce hymkuse heckuecvte emvtes, mvn estimvt oh vkvsamat estemerkekot, momis hesaketv yuksvsekon ocvren.

159. CHEROKEE. (*N. Am. Indian.*)

ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ, ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ, ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ, ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ.

160. DELAWARE. (*N. Am. Indian.*)

Woak necama guliechtagunenananall kmat-tauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunk haki omattauchsowoaganowa oliechtonepanni.—1 *John* 2: 2.

161. NEZ PERCES. (*N. Am. Indian.*)

Kunki wiwihnath, awitaashkaiikith, uyi-kashliph, wiwatashph, Awibaptainaiikith im-muna Pishitpim wanikitph, wah Miahspim. Wanikitph, Wah Holy Ghostnim wanikitph.—*Matt.* 28: 19.

162. MAYAN. (*Yucatan.*)

Tumen bay tu yacuntah Dioz le yokolcab, ca tu caah u pel mehenan Mehen, utial tulacal le max cu yocictuyol ti leti, ma u katzal, uama ca yanacti cuxtal minanuxul.

163. AYMARA. (*Peru.*)

Hucama Diosaja mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri ñayan hacafia-pataqui.

164. ARRAWACK. (*Guiana.*)

Lui ké uduña abba Wadili uria karaijakubá je namaqua Wunabu ubannamámutti, nassikoattoanti tuhu Wunabu ubañamün. Lui ké-wai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukunnamün.—*Acts* 17: 26.

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BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the **BRITISH AND FOREIGN BIBLE SOCIETY**, founded in 1804, which at the close of its seventy-first year, having extended its operations to almost every country in the world, had put into circulation nearly *seventy-four million copies* of the Bible and of integral parts of the Bible, in above *two hundred* languages and dialects, and had expended nearly *eight millions sterling* in translating, printing, and disseminating the Scriptures. It has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God.

THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from different parts of the country. It had been preceded by a large number of local and independent societies, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Russia, Germany, Austria, Italy, Norway, Sweden, Turkey, Asia Minor, Syria, Persia, India, Siam, China, Japan, Mexico, South America, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixtieth year its total issues of Bibles, Testaments, and integral portions of Scripture are 33,125,766, its expenditures in this work having exceeded *seventeen millions of dollars*.

TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from two hundred and fifty versions of the Bible or parts of the Bible; and probably two hundred languages and dialects have thus for the first time been enriched with the literature of this book. Many of them had never before been reduced to writing.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic by Dr. Eli Smith and Dr. Van Dyck required the labour of sixteen years. Dr. Schaufler, of Constantinople, completed in 1874 the translation of the Osmanlee version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After nearly forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs have their Dakota version of the Bible almost complete, and one of them estimates that he has spent on an average full thirty minutes on each verse he has translated. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

CENTENNIAL EXHIBITION.

Having secured a very eligible situation in the book department of the Main Exhibition Building, the Society has had a case constructed for the display of a collection of Scriptures in most of the languages in which the Word of God has been circulated since the work of publishing and distributing the Bible began.

One entire compartment is devoted to specimen copies of books in various styles of binding, while in contrast with this, another part of the case contains a valuable collection of printed Bibles, illustrating the work of four preceding centuries.

One shelf is filled with a series of bi-lingual volumes, showing at one opening the combination of English Scriptures with German, French, Spanish, Italian, etc. Three shelves are devoted to the languages of Europe, one to those of Africa, and three to those of Asia; one of these being filled with specimens of the versions prepared and printed in the dialects of China. The Scriptures in languages peculiar to the islands of the Pacific fill one shelf, and on another is a series of translations made for the aborigines of America.

By this array of open pages it is thought that many may be led to appreciate, as never before, the extent of the work in which this Society bears an important part. Thanks are due to the British and Foreign Bible Society for the loan of a number of their publications, without which this exhibition of results would be far less complete.

NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of books for distribution in our own land are numerous. The value of these grants for the last decade exceeds one million of dollars.

3. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

4. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way \$786,000 in money have been expended during the last ten years.

5. While the salaries and other expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, its friends may help its work after their own decease.

Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York, in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

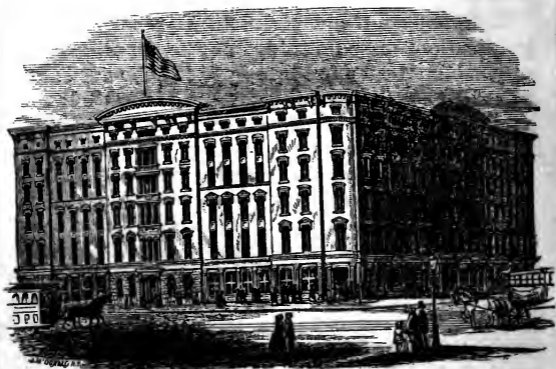
HOW TO HELP THE SOCIETY'S WORK.

1. By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, but they are widely distributed through the country, and may be found or ordered through the *county depositories* at numerous points. Whoever becomes a purchaser and distributor helps in this work.

2. By commending the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

3. By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

4. By remitting donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.



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